

# THE BAPTIST.

"BE YE STEADFAST AND UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE

JACKSON, MISSISSIPPI, OCTOBER 17, 1901.

VOL. III, NO. 49.

Don't forget to send in your subscription for THE BAPTIST—sit down and do so now, lest you forget it.

Are you a real help to your pastor; or, are you a hinderer? It does not take any brains, religion, beauty or money to be a hinderer.

Bro J. A. Scarborough, of Bogue Chitto, has recently relieved Mrs. Ben Rawls, and others around Rawls Springs, of serious cancer troubles.

The revival at the Second Church, Jackson, resulted in adding 39 to the Church, which give them a membership of 89, with fair prospect of reaching 100 in the near future.

It is said that Dr. Larimer will go to New York, although Tremont Temple refused to accept his resignation. It is the busy man that is usually called upon for more business.

"Savage Kings I Have Known" is the title of an article in two installments which Sir Henry M. Stanley, the famous explorer of Africa, contributes to October issues of the *Youth's Companion*.

Rev. C. M. Chapman, of Free Run, was prevented from attending the Central Association by sickness. He begins a meeting at his church at Free Run this week. His father will assist him.

We have four pastorless churches in the State now—Grenada, Hazlehurst, Hattiesburg and McComb. There are dozens of good preachers right here at home that could fill any of these pulpits, should they fail to find any in Europe to suit.

Dr. Hatcher is quoted as saying that, "I am trying to have religion enough not to recommend anybody to a place, that I know they cannot fill." It will take a great deal of religion to do that; but we all ought to have it.

Dr. Eaton asked Dr. Harper if he would believe anything that the Bible, fairly interpreted, taught; Dr. Harper said, very promptly and emphatically that he would. Then Dr. Norman Fox asks Dr. Eaton:—*If the Bible, fairly interpreted, taught that the sun moves around the earth, and that polygamy is proper, would you renounce the Capernican theory and feel at liberty to marry two wives?* And Dr. Eaton answered with characteristic readiness that he most certainly would—if the Bible said so. But where is Dr. Fox? Wonder if he would believe it; if the Bible said it?

Don't forget that the B. Y. P. U. Convention meets at Wesson, Nov. 12, 13, 14.

Remember, if you cannot visit the Rookery in person, that there is a connecting link between you and them—the mails. Write them your wants and they'll be pleased to wait on you by letter.

The First church, Waco, has called George W. Truett, of Dallas, and appointed Drs. Carroll and Cooper a committee to carry the call to the Dallas pastor. It is not known what he will do; but our judgment is that he will stay at Dallas.

Rev. W. A. Hamlett orders his paper sent to Rockdale, Texas, where he has already entered upon his labors as pastor. There are but few young preachers who are the equals of W. A. Hamlett, and fewer still that can surpass him. We wish for him great prosperity in his new pastorate.

Rev. O. M. Lucas, late pastor at Abbeville, La., is now a representative of THE BAPTIST, and is authorized to receive and receipt for money on subscriptions. He is a stranger in this State, but we commend him to the brotherhood, and trust he may be received cordially wherever he goes.

The girl who believes that she would make a good physician will be interested in the *Youth's Companion* of October 31st. To that issue Dr. Mary Putnam Jacobi will contribute an article—"She Would Be a Doctor"—in which she describes a girl who had made up her mind to study medicine, and achieved success in her chosen career.

President Roosevelt, passed all the big churches by in Washington, and walked over a mile and took a pew in a little Dutch Reformed church around the corner, where seating capacity is said to be about one hundred and fifty. Good for the President; the country will be safe in his hands.

Dr. Miller, (E. B.) comes as near preaching all the doctrines in the Christian system as any man whom it has been our pleasure to hear; and he does it with ease, and with power.

The Second Church people were so pleased with the result of their meeting, that along with their petition for membership in the Central Association, they sent an invitation to that body to meet with them next year; and the Central Association was so pleased with the news from the Second Church that the invitation was accepted unanimously and heartily.

## A Remark.

If there is anything in my little piece about the "altar" at which Brother Stranburg could take offense, I am more than willing to apologize, and would take off my hat in doing so. I only quoted in part what Brother Stranburg said about the "altar," and in that connection called attention to what an old-time Methodist preacher said about altars. Now, if there is to be any convention over the matter, it will have to be between Brother Stranburg and the Methodist preacher, for I did not say which one I endorsed or whether I would endorse either; and if it is really true that I have "strained at a gnat and swallowed a camel," I am curious to know which one of the two is the gnat and which one is the camel. But if Bro. Stranburg feels justified, under all the circumstances, in putting me down as agreeing with the Methodist preacher, then, from his point of view, the Methodist preacher must be the camel.

Let us try to keep sweet, anyway.

J. R. SAMPLE.

P. S.—I move that you republish, for the benefit of the denomination, that *multum in parvo* article of Bro. Lomax, which appeared in THE BAPTIST of the 10th inst.

J. R. S.

## Amounts for Rev. W. P. Chapman.

W. H. Patton, Shubuta	\$ 2 00
A. J. Miller, Columbus	1 00
Mrs. Ida C. Irwin, Crystal Springs	1 00
T. F. Irwin, Crystal Springs	50
THE BAPTIST, Jackson	2 00
Taylor Gaddis, Stage	1 00
J. S. Jones, Murphreesboro	1 00
Mrs. Z. D. Jennings, Water Valley	5 00
Mrs. F. V. Taylor, Water Valley	2 00
Rev. A. V. Rowe, Winona	1 00
Mrs. A. V. Rowe, Winona	1 00
Total	\$17 50

## The Opening of the Seminary.

The Southern Baptist Theological Seminary opened on October 1st; with an excellent attendance and a bright outlook for a prosperous session. The total number of students enrolled up to date is 188. The number from Mississippi is six.

If there are other brethren in your State planning to come to the Seminary, I wish to say that, if they should enter any time within the next two or three weeks, they could get practically the benefit of the entire session. I shall be glad to hear from any one desiring information on any point.

E. J. MULLINS.

Christianity teaches the brotherhood of man, and insists that, instead of preying on each other, men should pray for each other.

—Frank V. Irish.



## Shall We Shoot the Deacons?

BY J. B. CAMBRELL IN STANDARD.

The following letter has been received from a most worthy and beloved brother minister in Georgia, whom it is my pleasure to know. It is printed as the background of the question at the head of this article. The question is not original, but is appropriated from the famous enquiry: "Shall we shoot superannuated preachers?" It is a custom to shoot old, worn-out horses and oxen when they cannot serve longer. The question is, why not old preachers? Here is the letter:

"Your articles in The Standard always interest me. In the last you say: 'We are on the hunt now for the real trouble in the situation.' Allow me, a 56 year-old Baptist, to show it to you. It is the lack of discharge of duty on the part of the deacons of the churches. We do not need any more boards, nor secretaries of the board, nor one man to give general directions (understand me, I favor the Board and secretaries as they are). We need a very avalanche of wisdom and power to put the deacons to work in all the local churches. If the churches average four deacons to the church, I believe verily that three of them, on an average, do absolutely nothing as to gathering the finances for all the purposes of the gospel spreading. One deacon will often undertake to do the work all ought to do, by reason of which he is called the leading deacon. All the others are willing for him to do it, as it leaves them nothing to do on the line of finances. Both are wrong—the one who wants to do it all, and the ones who let him do it all. The one has no right to do it all, and the ones have no right to allow him to do it all: for it is true that under such work them all, nor the half, nor the fourth is ever done that ought to be done, and that could be done, and doubtless would be done if they would work together or divide out the work among themselves so that every deacon shall do his full share. Do you know a Baptist church in Texas or Georgia where the deacons meet three, four, five, or six times a year to canvass their work and discuss the finances of the church and the needs of the mission work, etc? Perhaps you do know of one or more city churches where the deacons do have such meetings; but the great hosts of country churches and town churches know nothing of such meetings. The apostle said: Look ye out seven men whom we shall put over this business." Did that mean one or two or three—didn't they mean seven, and does that not now mean all the deacons, whether seven or more than seven or less than seven shall engage in the business? Well, I think about three-fourths or four-fifths of all Baptist deacons don't know there is any sure enough business connected with their office, or even with their churches. They seem to think that Christ hung His church out in space in some way to run itself as the wind runs itself. The appointed method of God for raising money in the churches is through the deacons. And now if men like yourself will turn your volleys of love argument on the thousands and tens of thousands of do-nothing deacons and can wake them up to their duty you will have four or five missionaries where you now have

one, and the board will soon see that they are doing a mightier work than ever before.

"It is not worth while for you or any one else to write to the average pastor about this matter—no, he too often falls in love with his 'leading deacons,' and just so they tickle each other it is all right. Write about the deacons and to the deacons and of the deacons. Let the religious press get after the deacons of the churches and keep after them until they do something or resign their places for others to be elected who will do something. Get the deacons of the churches to co-operate and through them the lay members to co-operate, and you will have the co-operation we need so badly. I verily think you are shooting too high. Aim lower and you will hit the 'real trouble.'"

Yours sincerely,  
J. B. S. DAVIS."

What shall we do about it? That much, if not all, of what the brother says is true, it would hardly do to deny. There are a lot of middling-sorry deacons. I have seen them, some of them sound asleep in church in more senses than one. Some of them really think the main thing is to pass the bread and wine at supper. It would not do for any one not a deacon to do that. Some of them wanted to turn a woman out for passing the plate and cup to those in her corner at the request of the pastor. Really the deacons are the financial board of the church. The Scriptures so teach, and yet this brother, who has kept an eye on them for a long time, tells the truth on lots of them. They are, in their office, like the woman said about her husband. "John is one of the best men in the world, but no manner account about the place." Good, yes, but as deacons, good for nothing. What shall we do with them? Shoot them? A man once had more dogs than were useful, and more than he could feed and keep in order. He said to his frugal wife: "I just caught a great thought. Dogs are just as good without tails as with them, and by cutting off their tails, we would save supporting that much useless dog." "A fine idea, old man; but do it well; cut their tails off close up to their ears, and save feeding all the useless dog." She was a reformer for you. What shall we do with the deacons? That they fail to a lamentable degree, nobody doubts. Multitudes of them are not even trying to do their work. Put four or five deacons of the New Testament stripe into very bad dead churches and they would wake the dead. But what about the deacons we have who leave finances to one deacon or to the "feelins" of people? Shall we shoot them? They flinch and cower before King Mammon, go to sleep on their part of duty. If they were in the army in front of an enemy and acted as they do, they might be shot. Shall the churches order them shot? How would it do for a brother of due gravity and sound judgment to rise in church and move the following: "Whereas, we have five deacons in this church, and only one of them is worth anything in his office, and whereas, the other four show a perverse and wicked spirit in refusing to die and get out of the way. Therefore, Resolved, that it be ordered by this church in her sovereign capacity, as the executive of

the head, who has the power of life and death, that at our next conference the said four worthless deacons be shot here in the presence of all the church. Resolved, further, that the pastor and the other deacons be appointed a committee to carry out his order, and that they call on the treasurer for all necessary expenses. Would this not have a tendency to wake the deacons up? And why should a man live to cumber an office he will not fill? Why? Can any worthless deacon show any reason why he should live? Why not shoot them and clear the way for better men? If there were a few shootings reported in the denominational papers, would it not have a fine effect all around? I am inclined to think a good many deacons would see their way clear to resign an office they occupy but do not fill. Deaconic honors would yield to the practicalities of the case. If the case is as the Georgia brother thinks, something vigorous is needed. We have waited on the solution of our financial troubles a long time. Is it not worth the experiment of shooting a few recalcitrant deacons? I will go my ears on it, there will be such an awakening among deacons as we may not otherwise hope for this side of the resurrection, if we shoot say 75 or 100 in each state and give out the word that we have just begun the good work. Why not try it? Such announcements in the papers these would have a stirring effect: "Good news from old Pisgah. Last Saturday was a great day at old Pisgah. According to previous arrangements our four useless deacons were shot by and in the presence of the entire church. They didn't seem to like it, but the shooting gives general satisfaction. The cause is prospering. The outlook has not been so good in 20 years. Pray for us that we may hold out faithful to the end."

And his: "I am glad to report progress at old Salem. On our last conference day we shot two worthless deacons and continued the cases of two till next conference. It is expected that at least one of them will be shot at that time. We note signs of improvement, but the church is still burdened with duties long neglected. The sympathy and the prayers of the brethren are sorely needed. Pray that our faith fail not. We need encouragement to take up the cross." Such announcements coming often and frequent could hardly fail to wake the deacons up. Perhaps the deacons, if this business got started, would move to enlarge the scope of the duties of the special committee by an order that the worthless members all be shot. I apprehend that just here the silent majority would come forward and stop the progress of the great movement for thinning out the dead beans sticks standing where corn should grow. Really it might wind up, if not strictly confined to the deacons, in shooting of a round lot of worthless pastors. But, as I see the situation, every little bit a pastor is shot. In most of the country churches every year, the pastor is put in front of the church to be shot at, and it happens sadly often that the pastor is killed and there is nothing left of him, but just a wandering preacher without a job. Some are shot because they are not worth keeping, as the dogs' tails were to be cut off. Others are shot like martyrs and die for duty. It turns out any-

way, that there is a way to vacate the pastoral office when the pastor fails. But the deacons how they do stay with us, anyhow, once they get in, the church is in for it, for weal or woe.

Dropping all figures, I seriously raise the question whether churches are compelled to keep do-nothing deacons. I do not think they are. It ought to be thought in order and altogether proper for a church, as often as it might think expedient, to change active deacons. Kill the deacon, but let the man live. There is a mistaken notion that it is a reflection on a deacon to retire him. No church ought for a moment to put up with inefficient officers. That ought to be so well understood that everyone entering upon any position would know that it was for service not for honor. My plea is for living service in the churches of the living God. Live deacons doing their duty to the full will settle many ills in the churches and the denomination, this is written for deacons. Next week, if I keep well I will have something to say about how deacons ought to be treated in the churches.

Dallas, Texas.

Natchez.

BY F. CALHOUN SMITH.

There comes to man in this life many happenings—some very unpleasant and equally unwelcomed; some which bring with them pleasure and as such are given a place very dear in our hearts—an incident of the latter class, I have been privileged to enjoy, by the kind hand of Providence, during this week, I speak of being with Bro. Geo. B. Butler, on the night of his regular prayer meeting—To say that the privilege of being with Bro. B. was a very happy one, is to express but an integral part of the joy that was to follow. From the beginning of the service, I was impressed with the quiet, earnest interest manifested by the large congregation which had gathered, their very attention spoke praises to their pastor, but the full pleasure was not yet. Closing the service with the baptism of a precious girl of eleven years, by Bro. B., the congregation assembled in little groups, young men, young ladies, old men old ladies, boys and girls, and for an hour their was a veritable love feast and the presence of the Holy Spirit was made manifest so that the presence was almost tangible. This Christian companionship, this soul's communion was but a demonstration of the love and esteem held for their pastor. Viewing this assembly and witnessing so many happy hearts, one could but stand in wonder at what Bro. Butler has accomplished for the great cause of Christ, and the Baptist faith in Natchez. Two years ago Bro. B. came to this city and with but a handful of God's people, and these few had become discouraged. With these few Christian workers, he began sowing the seed of the gospel of Christ, nurturing each plant as it was transplanted from the field of sin and wickedness, to his garden of Christ and purity, fertilizing each additional one with the rich abundance of the Holy Spirit with the few co-laborers. The spiritual element was cultivated and now is the time of harvest and

the reapers are many, with faith as their tool. He is gathering a glorious abundance for Christ and heaven. With 290 members, each a messenger of the Lord, filled with the enthusiasm of the Holy Spirit with such a foundation, such a fountain of Christ-like love, from which to drink the sweet nectar of devotional faith, perfect peace and unity, brotherly love and Christian kindness, against this no instrumentality of the world or the devil can penetrate or destroy. To whom honor is due, to him let honor be given—speak praises unto him—Praises worth a price. Brother B. stands awaiting your praises from you—to build a monument to the Baptist faith in N. and a lasting evidence of God's praises. Reader, send in your "praise" and let it be of each proportion that the angels in heaven can echo "well done."

## Co-operation.

I have read with much interest the articles in THE BAPTIST on co-operation, and I have been rejoiced to see this live question discussed, as it seems to me to be of so much more importance to our Master's business than the mysterious questions of theology, of which we have had so much.

As most of this want of co-operation is on the part of country churches, I wish to write a few words as a country brother and layman.

In the first place, it seems to me we are reaping what we have sown. Our denominational leaders have been actuated by the spirit of the world, to too great an extent.

In what respect? Get in your buggy and take a day's ride through the country, and what evidences of prosperity do you see in your whole days ride? You can count on the fingers of one hand all the farms and homes that indicate prosperity. Why is this? Simply because every man of means or credit has left them and gone to the city or town.

The old homes that used to be the pride of our people are now rented to the poor whites, and often altogether to negroes. What is the result? The cities and towns have built up and the country gone down. The same policy has been pursued by our religious leaders. How much do we hear of the importance of the work in the cities and towns along the railroad. Now I would not argue that this work is not important, but I believe we are working these to the neglect of fields more fruitful. Ask the foremost workers in Christ's cause, where the Spirit convicted them of sin and a judgement to come, and in most cases it will be found to be in some country church. Ask the same question of the lowly, and the answer will be the same.

How many new churches do you see in the country? How many of the ablest ministers ever preach to these churches, and fewer still pastor them.

What is open to them? The young ministry, who too often use them as stepping stones to something better. The gospel missionary who poisons their minds against the organized work. The hardshell and the Devil who go about as roaring lions, seeking whom they may devour.

Is it any wonder that they so readily be-

lieve such things as "it takes ninety cents of every dollar to pay the Boards." When John the Baptist was in prison, and sent his disciples to Jesus to ask: "Art thou he that should come? Christ replies: "Tell John the blind see, the deaf hear, the lame walk, the dead are raised, and the poor have the gospel preached to them." That the poor had the gospel preached to them was given to them along with these evidences of his power as a sign of Christ's divinity. Should not his people follow Christ's example more clearly than they have.

Let us attach more importance to preaching the word in the by-ways. The poor heard Jesus gladly, the cities rejected him. Is not this true today.

"Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." Hear the Macedonian cry, "come over and help us." LAYMAN.

## The General German Baptist Conference.

"Berlin, Ontario, Sept. 28, 1901.

To the Home Board of the Southern Baptist Convention, Rev. F. C. McConnell, D. D., Secretary:

DEAR BRETHREN—The thirteenth triennial gathering of the General German Baptist Conference, convened in Berlin, Ont., this day, sendeth brotherly greeting.

We express herewith joy and sincere thanks to you, dear brethren of the Southern Baptist Convention, for the warm interest you have all along shown for the work among the German-speaking brethren in your field; and we also express our wish and hope that you will continue your faithful prayers and financial aid for the progress of this part of the kingdom of our beloved Savior and Lord.

Done in behalf and in the name of the General German Baptist Conference.

JACOB H. MERKEL,  
Clerk."

The above expression of thanks from our German brethren in Canada should stimulate us to yet greater efforts among the German population.

## Suggested by First Psalm.

The man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful, because he delights in the law of the Lord, is blessed in that whatever he does shall prosper. In this he is like a fruitful tree by the river-side.

The ungodly are not like this man. What are they like? Chaff. Because they are like worthless chaff, they shall not stand acquitted in the judgment, nor found in the congregation of the righteous.

It will be so delightful to be found among those, who have been the righteousness of God in Jesus, when Christ shall sit upon His throne of glory and separate the people of all nations one from another, placing the righteous on His right and the wicked on His left! It will be oh, so sad, to be among the ungodly on His left, and have it said to you, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

J. R. SUMNER.

Houston, Miss., Sept. 30, 1901.



## SALVATION.

We left man driven out of the garden of Eden, lost and ruined by his disobedience. "And he placed at the East of the garden of Eden cherubims, and a flaming sword which turned every way to keep the tree of life." Gen. 3:24. But one dim intimation was left man. "It shall bruise thy head, and thou shalt bruise his heel."

We know nothing of the oral communications that were handed down through Adam, that brought about the building of altars and offering of bloody sacrifices introduced by Cain and Abel. To Abram, God said, "And in thee shall all the nations of the earth be blessed." And he repeated the promise to Isaac. Jacob gathered his sons around him that he might tell them that which would befall them in the last days. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh comes." Gen. 49:10.

The prophecies are mere gleamings of light as the come down the ages, gradually unfolding the pre-arranged purposes of God for the salvation of men. "Behold a virgin shall conceive and bring forth a son." Isa. 7:14. "For unto us a son is born," etc. Isa. 9:6. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple." Matt. 3:1.

This last quotation lets fall the curtain over the prophecies of a coming Messiah, and in the fulness of time the angel announces the "good tidings of great joy which shall be to all people." "For unto you is born this day in the city of David a Savior, which is Christ the Lord." No wonder the shepherds keeping watch over their flocks by night, join the multitude of the heavenly hosts in saying, "Glory to God in the highest, and on earth peace, good will towards men." The wise men coming, and seeing the young child with Mary, his mother, fall down and worship him, for notwithstanding a babe in his swaddling clothes, and cradled in a manger, he held the destiny of men and nations in his hands. "He was the mighty God, the everlasting Father, the Prince of Peace."

This good tidings of great joy to man was the result of the predetermined council of a triune God in exercise of His attributes of infinite love, and infinite mercy, deciding to save him from his degradation and eternal death to happiness, heaven and all that Heaven means.

"In hope of eternal life, which God that cannot lie, promising before the world began." Tit. 1:2.

"Before the world was." II Tim. 1:13.

Turn to these Scriptures and read them; they are not my words, they point back of man, back of the beginning of the long dark ages expressed by the word eternity, unbeginning and unending, to a triune council where the Son of God was verily foreordained before the foundation of the world for the redemption of men.

His life through his childhood, boyhood and young manhood must have been wonderful, having the Spirit of God without measure. John 3:34. His mother and reputed father had been prepared by visits and inter-

views from God's angel for the strange happenings that were about to take place. Not able to comprehend it all, they were looking forward with expectancy to the child's destiny. Mary had treasured these happenings in her heart. She remembered the "Hail! thou that art highly favored of the Lord." His birth in Bethlehem of Judea; the visit of the wise men; the rejoicing of the multitude of the heavenly host and the shepherds; and Simeon and Anna coming in, and prophesying concerning him. It is not surprising that in Cana of Galilee, (John 1:2-12) she said unto the servants, "Whatsoever he saith unto you do." She is evidently looking for some important event of his life to transpire; perhaps remembering the saying of the angel, "He shall be great, and called the son of the Highest." Luke 1:15. Here took place his first miracle. This exhibition of his power in Cana was the beginning of a series of miracles. Healing the sick, opening the eyes of the blind, the ears of the deaf; causing the lame to walk; casting out devils and raising the dead. His life was devoted to doing good, fulfilling God's law in every jot and tittle. He had not violated it; man had and could not fulfill it. He then became our substitute, working out a system of righteousness for us by perfect obedience to God's law. He lived this life of righteousness that we might be the recipients. His life was one of sorrow and acquainted with grief, finding its culmination in Gethsemane, His arrest, mock trial, and final crucifixion. When he cried, "it is finished," the at-one-ment was complete, altogether sufficient for the salvation of the world. He is dead, all nature mourns, the earth quakes, the rocks are rent, and darkness covers the face of the earth.

Man, sinful man, with the devil and all his angels rejoice. No wonder his disciples were dejected and sad, "for they had trusted that it had been he which should have redeemed Israel."

"The good Shepherd giveth his life for the sheep." "And I lay down my life for the sheep." "I have power to lay it down and I have power to take it up again." John 10:11; 10:15; 10:18. "I am the resurrection and the life." John 1:25. Again nature is convulsed, and no wonder when the crowning act of the plan of salvation is being accomplished.

He bursts the bars of death and comes forth victorious over every enemy. He removed the sting of death, and holds the keys of death, hell and the grave.

No wonder he walked from Galilee to Jordan to be baptized of John in Jordan, thereby prefiguring his future burial and resurrection, "fulfilling all righteousness."

Fulfilling all righteousness, means that in a figure (baptism), He had completed the plan of redemption. Had He never been rejected, maltreated, crucified and resurrected, His baptism would have been a nullity. He was not only figuratively buried, at the beginning of His ministry, but he was actually crucified, buried and resurrected, at the close of His ministry, thereby actually fulfilling all righteousness as he had figuratively done in Jordan when John immersed Him, as if Jesus had said, "John, I am here to figuratively repre-

sent my life, its eventful close, and my wonderful resurrection." "Thus it becometh us to fulfill all righteousness." Math. 23:15. He left this ordinance to be obeyed by His followers as a monumental testimony of His death, burial and resurrection, and a declaration on their part that they are dead and buried to sin, and rise to walk in newness of life. They will thus testify, from the date of His baptism, during the ages to come, in every scriptural administration of the ordinance, to His resurrection.

This ordinance is the initiatory right into His church—"the pillar and ground of the truth." I Tim. 3:15.

He is the builder of His church, out of material prepared by John the Baptist (immersion), who came as the forerunner of Jesus, "to make ready a people prepared for the Lord." Luke 1:17. O! how is it, that man claiming to be called teachers of God's Word can substitute the doctrines of men, for the commandments of the Lord, whom they profess to love and serve? Jesus says, if ye love me, ye will keep my commandments. God help us all by thy Spirit to know Thy truth; it will make us free, and then we will be free indeed. John 3:32-36. Otherwise we are in bondage to an untruth; something that will never do us any good, but keep us groping in the dark.

This life of Christ, his sufferings, death and resurrection, constitute the plan of redemption.

How is this plan to be applied to man, in order that he may be saved from his sins? We learned in a former article that man is spiritually dead. That salvation must come to him from outside of himself. Jonah uttered a great truth, that has come ringing down the ages, and has been and is the keynote of gospel sermons: "Salvation is of the Lord." Jonah 2:9.

Unregenerate man is as helpless before God as was Jonah in the fish's belly, "with the bottoms of the mountains, and the earth with her bars about him." The above is corroborated by Jesus Christ when talking with Nicodemus. "Except a man be born again, he can not see the kingdom of God." John 3:2. Then man must be born again, must be recreated, must be regenerated, must be made a new creature in Christ Jesus. This is the work of the Holy Spirit, which enables the man to exercise the graces of repentance and faith (some people call them conditions of salvation). Now the man, being made alive, can exercise these graces. Before, he was powerless, dead in sin; but now, he is alive to God and holiness. He hates sin, and loves holiness; before he could not repent of sin, because he loved it.

Man can not repent of that which he loves. Repentance, then, is the gift of God, because he has recreated, and given him the power and will to repent. Men may repent, and exercise faith at once, as the jailor did; they may go repenting, an indefinite time, before they are led to accept Jesus as their Savior, and trust him for life and salvation.

Faith is the gift of God in the same sense that repentance is. It is trust, reliance, acceptance of Jesus Christ as our Lord and Savior.

Immediately on the exercise of repentance,

and faith in a scriptural sense, the sinner is justified before God, and adopted into His family, "washed whiter than snow"; his name is written in the Lamb's Book of Life, on its clean pages, never to be stained by sin. Not that the man will live free from sin; his sins will be charged up to his surety. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. 1:30. What a great change on the man, from spiritual death to spiritual life. This is the work of the spirit of God in regeneration.

It is true that repentance and faith are the acts of the sinner, but they are first the gifts of God. This is in harmony with Paul's statement (Eph. 2:5): "By grace are ye saved." "For by grace are ye saved through faith (faith God's instrument), and that (faith) not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8-9.

From the following quotations, we learn that the believer's salvation is underwritten by Jesus Christ: "For ye are dead, and your life (eternal) is hid with Christ in God"; "when Christ, who is our life (eternal), shall appear, then shall ye also appear with Him in glory," and believeth on Him that sent me, hath eternal life and shall not come into condemnation." In these last quotations we have some of the numerous shalls of God, every one of which is backed by the omnipotent power of an Omniscient God, and yet, strange to say, whole denominations with their teachers, who appear to be devout, who read their Bibles, and among whom we hope there are many Christians, call in question God's power to accomplish that which He planned to do before the world was made, "which was given us in Christ Jesus before the world began." II Tim. 1:9. It seems to me that it is unnecessary to multiply quotations that believers are saved, and saved eternally in Christ Jesus from the day they trust Him. The quotation above says their life, meaning their eternal life, is hid (now) with Christ in God. Then God has the eternal life of Christ with every believer hid in Him.

To require proof on this is to doubt God. God has been put to the test often enough. I accept it as incontrovertible.

To believe in God's eternal, preserving care over His people is to enlarge our conceptions of Him as an infinitely great, good, merciful and loving God, for a poor, sin-cursed, lost and ruined race. It brings us under renewed obligations to cultivate all the Christian graces, and by our lives show what our redemption means. This doctrine is God's solace when down life's rugged path the cold stream of death approached, and its icy waters are felt, then, "thy rod and thy staff they comfort me." Ps. xxiii.

"The soul that on Jesus hath leaned for repose, I will not, I will not, desert to his foes; That soul though all hell should endeavor to shake I'll never, no never, no never, forsake."

DR. W. T. STOVALL.

Leland, Miss.

## Our Troubles.

There was a man in the land of Uz whose name was Job, and that man was perfect and upright, and one that feared God and es-

chewed evil. It was he that made the assertion that, "Man born of woman, was of few days and full of trouble." Is not this a good subject to think about, reader? Age and experience had their furrows in Job's mind and this was his conclusion beyond doubt, as it is our experience to-day under the new dispensation, for our human experience has not changed from that of his; so we still realize that, "Man born of woman, is of few days and full of trouble." We have a truism here that chastens the mind of Christians as it did that of Job's, that we should fear God and eschew evil. What a fine example we have here for all future generations of men and we should meet trouble as Job did. A remarkable feature here is that Satan had permission to tempt him, and we know of no reason for it, unless it was to test his worth or steadfastness to hold fast to the truth that God must reign in the hearts of men first of all thoughts. Another remarkable feature with us is, that when we think ourselves any way perfect in faith or sanctified, Satan enters the back door at a time we don't want him, and, perhaps, with a free ticket to set at naught self-righteousness. We can't afford to borrow trouble, for the philosophy of it is, we generally get an over dose of it. Self-righteousness will do us no good, and I have no doubt that here lies the stumbling block to the world's progress in Christianity. David had his trouble and sin was at the bottom of it. He knew better than some of us do that there was no pardoning power here that could do him any good. Hear what he has to say about his troubles:

"Restore unto me the joy of thy salvation, and uphold me with thy free spirit, then I will teach transgressors thy ways, and sinners shall be converted." David must have been right once, but had lost favor with God and wanted to get right again, and was sorely troubled. In 7th chapter and 17th verse of John, we have these words: "If any man will do his will he shall know of the doctrine." This is what David expected in his petition, to obtain this, and as a man he was a sinner, but grace did much more abundant in him. Here lies the redeeming feature in every life, an effort to do His will and know of the doctrine. A piece of machinery can be made to run nicely, but let a screw get loose and everything gets out of order quickly. David felt this and, doubtless, others have had a like experience. In the hour of trouble we should pray, as David did, and much of the world's troubles could be avoided. Nevertheless, we are so constructed that we should look for trouble, to fortify the mind, to meet them when they come, and they in all probability will be of less occurrence. The apostle Paul, with all his learning and ability to convert his hearers, had his troubles and asserted that he was the "chief of sinners." All garments that are worn have a pattern before they are made, and this is very much like a Christian's life, there must be a pattern; and the three men here spoken of, Job, David and Paul are fine examples for us to follow. Do God's will and learn the doctrine. We have our national troubles. A president has been assassinated. It is too often the case that a chief magistrate is a target to be shot at by countless numbers of

individuals, politicians and newspaper editors to vent the spleen they possess, and about the sum of it all, is that some fool thinks he is doing God's service to kill a president. This is a national sin and a disgrace to our boasted civilization. Under the laws of free speech there is not enough common sense used to screen any future president from meeting the same fate. Anarchism is something like a cancer in the human system, deeply rooted, and if not cured more trouble may be expected. There is not a sparrow that falls to the ground without God's notice, and here is a man of more value than many sparrows, causing a nation to mourn and shed tears at the sad spectacle. If this scribe understands the nature of our institutions, here is no place for the anarchist, or any of his kindred.

M. CHANCE.

## From Kentucky.

The Southern Baptist Theological Seminary opened with 150 students. There were 136 present the first day last year. A fine body of men are gathered together there from all parts of the South and from many parts of the world. The opening address by Dr. E. Y. Mullins on "The Task of the Theologian To-day" was pronounced, by a good judge who heard it, sublime. In the absence of Prof. McGlothlin, who is prosecuting special studies in Germany, his work will be divided up among the professors, Dr. Dorgantaking church history.

The Nelson Association of which our church here is a member, had the most encouraging missionary report in its history. A majority of the churches reported an increase for missions. One church, Lebanon Junction, Ky., doubled its membership as well as its contributions to missions, leading the association in both respects.

This is one of the churches of which Rev. G. C. Cates is pastor. On taking charge he held a meeting which resulted in 28 being added to the church. Bro. Cates has held many remarkable meetings. The majority of them have resulted in more than 100 additions to the church and in one case over 300 additions. He is the most successful evangelist we have in the South. Some one said of him that he believes "a little bit" in the Holy Ghost and so he is used of the Holy Spirit in saving many souls.

Kentucky leads all the states, thus far, in her contributions to Foreign Missions. This comes from a gift of \$5000 in the will of one of Dr. T. T. Eaton's members. If we come up to our aims Kentucky will continue to lead on missions.

Dr. John H. Boyett, one of our most gifted preachers leaves the 3rd Avenue Church Louisville to become pastor at Maysville, Ky. Mississippians will remember him as being once pastor in Vicksburg, Miss.

Dr. Z. T. Cody, for more than 10 years, pastor at Georgetown, Ky., has been called to succeed Dr. C. S. Gardner at Greenville, S. C.

Kentucky rejoices in having secured a Mississippi man for President of Georgetown College. Dr. Gray has received a cordial welcome all over the state. No wonder he is happy in his work. Mississippi has furnished the Baptists some of her best men.

I. P. TROTTER.



I may be pardoned, by the readers of my rambling memoirs, for giving one chapter to the Starkville church, my mother church, to which I am so greatly indebted for kindness, forbearance, fidelity, and that most priceless of all gifts, a good wife, in my latter-day bereavement. Like Virginia in Presidents, it has been the mother of preachers, I, perhaps, her first-born. Three, I remember, who have not been mentioned in late church statistics, to-wit: A. J. Owen, Wm. Wilson and General J. T. Owens, all of whom might be named as country preachers.

They were all desirous of preaching soon after my initiation, as was well known to the church, but owing to their age (more than 40 years old), and unlearned in a large degree, but of undoubted piety and good, practical sense, it was deemed best not to license them. They all soon moved to the westward part of the county, some fifteen miles, and joined prosperous country churches, who soon learned their wishes and licensed them, and in due time ordained them.

They proved successful and obtained, in a few years, full charge of churches, and were greatly blessed in their labors. This taught me a lesson I shall never forget, that man of best intentions may often err, but God, never. Since then, when more mature in judgment in this wise, I made a little saying applicable to myself only, "that I often differed with the Lord in such matters, but always found in the end that I was in the end that I was in the wrong and the Lord in the right."

After these four came others of more importance, most of whom I aided in ordination, namely: Thos. and Fred Hall, Henry Brokmeyer (to whom allusion has been made—not ordained), Gallards of China mission, Sid Williams, of Texas, and T. Bos. Tomlinson, now in Clinton.

Our church was organized in 1835, a little more or less, being led into organic form by William Montgomery, as first charter member and deacon, and W. H. Glenn the first deacon elected, who took his office with hesitation and true, pious modesty, feeling his unworthiness, which was our mode of expression, and more dwelt on then than now, perhaps. He is still living, at the advanced age of 84, and deacon and treasurer sixty-two years. He ceased from the active duties of his office two or three years since, but is not out of office. As the modern phrase goes, he is yet deacon emeritus. He has been succeeded by his son, A. J. Glenn, a pious, highly intelligent young man, who bids fair to wear the mantle of his father with distinguished merit. He is married with Bro. A. M. Maxwell, one of our most pious and devoted young men, son of Capt. A. J. Maxwell, a cotemporary of Bro. W. H. Glenn, the most devout member of this church at the time of my joining the church.

I have diverged from my notice of Bro. William Montgomery, our charter member

and leader. He gave the church three acres of land for building purposes in the most eligible part of the town, and superintended the building of a house of worship (then the best in the county), and furnished some of the mechanics and the largest part of the money. He soon afterwards moved to Hinds county, where he still gave his time and money to benevolent works. He lived south of Edwards Depot, as it was called then, and was one of the great helpers in starting Mississippi College.

Amongst the great numbers of active, staunch members of fifty years since, I might notice a hundred of worthy men and "noble women not a few," but space and patience of the reader will not permit, except Deacon C. A. Hogan, recently deceased at the age of 76. He was a unique and brave character—a complete yoke-fellow for W. H. Glenn, now 84. He was sound in every point of our religious faith, and prompt to do his duty. He did not cultivate a large circle of friends, but was the most faithful friend to his elect that I ever had or knew. In fifty years of my varied life, and, to me, appeared full of trying times, he was the unvarying and constant friend, in sunshine and in storm. I could mention Deacon John Joiner, the cotemporary of Hogan, and about the same age and equal in merit. When aiding at his funeral I felt constrained to say: "An Israelite indeed, in whom there is no guile."

But I must be permitted to say a few words more in memory and honor of Capt. A. J. Maxwell, to whom reference has been made. He was a native of South Carolina, and educated at the University of Virginia. He had been a laborious student and a diligent reader of history. With a good memory, he retained to his death most of this accumulation, and when living in Columbus, after the civil war, for some years, he was called "the Walking Encyclopedia of History," and it was frequently more convenient for lawyers and other literary men to refer historical questions to him than to hunt them up from their libraries.

He was at the head of a company in opposing Gen. Grant's march from Vicksburg to Jackson, and, it is said, there was no braver nor more self-possessed commander on the field. He was often on the firing line, with his face to the foe, and contested every inch of the advance, and was last to retreat when orders were given to retire. With all of this courage, he was the gentlest of men in the church and the social circle. His godly walk and pious conversation was of a modest and unobtrusive kind. His very silence was eloquence, and his smile was inspiring. A living epistle, known and read by all in the range of his influence. He was older than myself, yet he acted towards me as if I were his senior. His grand humility of soul made me feel exceedingly small in his presence. His loving kindness to me had a great influence to lead me to Christ. I loved him, in a small measure, as David loved Jonathan. When the world is full of such characters, then will be the millennium. God hasten the day.

I have thus far been very personal and somewhat experimental. I trust none will

be offended. There is a portion of a lecture from Seminary rostrums, sometimes, that runs in this wise: "Now, young gentlemen, in your sermons and writings, keep yourselves and experiences as much out of your discourses as possible. Do not be the hero of your own story." I must be pardoned for differing from the sentiment, because Christ and the apostles filled their discourses with personal allusions and their own experience. The apostle Paul made his first discourses in telling his experience of grace, his acts in history, a large part of his epistles, before Jew and Gentile, before kings and mobs, and his words had free course and were glorified. Paul personally blazes along before us, until his name seems written on the sky, along the line of theological and historic Christianity. His 16th chapter of Romans is filled with praises and benedictions on men and women of the church of Rome, who had helped him in the Gospel. He tells us in his Epistles, in several places, of kneeling on his knees invoking blessings on some churches, and thanking God for their steadfastness in the faith and their growth in grace.

A wise man, not a prophet, but a pious philosopher said:

"The proper study of mankind is—MAN."

Let me now return to Columbus Association before I go westward.

I have spoken of Elder S. S. Lattimore as being, by common consent, the leader of our people for fifty miles square in the eastern part of the State, our association being the center. He had won the position from real merit and superior talent. He was the chosen champion for the defense and exposition of our faith against those who opposed us from the pulpit and the press. We deemed him always successful, to the contrary of what the other man or men might say, and some of us would travel 30 and 40 miles on horse back through muddy roads to hear him preach. It must be remembered by the younger brethren that we had no railroads 55 years ago, and many years afterwards. Our dirt roads were new and not skillfully worked.

We had no Theological Seminaries in those days, except at Rochester, N. Y., and Providence, Rhode Island, reached only by slow coaches and old style, dangerous steamboats, so that we didn't think of attendance from this distance—1000 miles. I had received a fair, liberal education but had had little of religious literature or theology when I joined the church. My little library was mostly of school text-books, and I regret to say, some anti-religious books of red-mouth infidelity, with less of a religious character. I had heard much preaching, however, and was what the world calls a moral man. I would have given largely to have gone to a Seminary. It would have been a rich treat to me and a benefit through life. I doubtless would have been a wiser, more polished and useful minister of the glorious Gospel of our Lord Jesus Christ. But what was I to do? I may answer myself, "Where ignorance is bliss, 'tis folly to be wise," does not at all apply; but I fear I did what some poet has said: "Fools will venture where angels fear to

tread." I had but little money to spend in books. There were few books. A Ladies' Aid Society, suspecting my wants, purchased and presented to me a full set of Andrew Fuller's works, and a ponderous tome or two of Dick's Theology and Brown's Encyclopaedia of Religious Knowledge. Bless woman for her helpfulness in the Gospel! I gave myself to this little library and studied night and day, and got all the marrow I could out of such a dry body of divinity. But I needed lectures, and I chose S. S. Lattimore as president of my theological school, and right well did he fill the chair. I went miles (many) to hear him preach; went to his house and to other houses whence he went. As president of State Convention, moderator of any association, or evangelist of any revival, which was often, there I was found. He seemed to like my devotion, and encouraged my attention. We slept on beds together, and on pallets, too, often on the floor. He loved to talk to a willing listener, of whom I was one. I knew enough to prod him up to his best. It was 'oft' in the small hours of approaching morn before we slept. At Aberdeen, in 1852, I was secretary to the State Convention, while he was president. So at Columbus.

I have heard Broadus, and Boyce, Fuller, of Baltimore, and Graves of Tennessee, all of whom I would leave to-day, to hear his eloquent and profound sermons, filled and scintillating with best illustrations and profound thoughts. His manly appearance, tall erect form, broad forehead and fluffy hair bordering on the golden hue, he was to me, the ideal of a senatorial statesman, with dignity.

About this time the Columbus Association united with the Aberdeen Association in building a college for young ladies, at Pontotoc. On second thought, there was another Association in the work, but I have forgotten the name. I was made Corresponding Secretary of the Board of Trustees. It became my duty to write to Dr. Henry Holcome Tucker, of Georgia, who was then fresh from some seminary, early married and full of the Holy Spirit, as I then believed and do still, and zealous in the educational cause of our people. He was invited to take charge of the Mary Washington Female Institute, at Pontotoc. He took stage to Columbus, Miss., and thence was sent on to Starkville by some of the pious and wealthy Baptists of that historic and beautiful town. Bro. Tucker was genial and witty, and soon took in my situation—a prematurely ordained young simpleton. He had to travel over the several Associations, as was the custom then, and I was his guide. This was in 1855, as well as I can remember. This was a month's work. A precious month. He was a prince of eloquence. He pointed out to me my errors in manner of prayer and also of preaching. I decided at his request to try to preach in his presence. He kindly criticised my style. He taught me civility, inflection and where to place the emphasis. He remained at the Mary Washington several years. They were precious years to me. If I ever displayed any grace of manner in the pulpit, afterwards, I am indebted to the majestic bearing of Lattimore and the learning and

polish of Tucker.

P. S. I find on reviewing my manuscript, that I left out two names ordained in Starkville church, men of talent and reputation more extensively known, and the peer of the best I have mentioned; to-wit: R. C. Burleson, of Texas, recently deceased, for many years president of Baylor University of that State, and for many years, (40, I presume,) he was leader of the Baptists of that empire State of the South.

Lovelace S. Foster, President of our State Orphanage, was, like myself, baptized, licensed and ordained by this church.

If the wide-spread influence of all the ministers emanating from our church, and thousands, ministers, with men and women, who have been converted to Christ under their preaching, should be reflected back on their mother church it would be a grand illumination.

I must have another number on Columbus Association, if the editor does not cry, "Hold, enough."

#### Motive All-Important.

The motive is all-important. Christ in His teachings clearly taught that it is not so much the amount of work done, it is the spirit in which it is done. If selfish ambition, the desire to be first, is the motive, then, however noble the work looks, however self-denying it is, it will be treated as selfishness, not self-denial. If to obtain the esteem of men is the motive, though the work is charitable, though the man has endowed a college though he be a father to the fatherless and a husband to the widow, and though he turns many to righteousness by his eloquence, the work has lost its savor, the man his labor. The motive is the soul of the action, if the motive is selfish, the work is selfish, corrupt and worthless.

This is the principle Jesus lays down. Heaven is not given to us as wages for work done. It cannot be purchased by labor. It is of grace, a reward freely given to those who, whether they have done little or much, have done all—that little or that much—with a good motive, for the glory of God, for the good of others, as well as for their own spiritual culture.

It is on this principle that we judge ourselves. Conscience on these grounds either condemns or approves our actions. The all-important question is, not "what did I do?" but "why did I do it? Not "what did I eat for my breakfast?" but "what did I eat it for?" Was it for the pleasure of eating or was it to sustain health and strength, so that I might work for God? We ought to be in that attitude, that "Whether we eat or drink, or what soever we do, we do it all for the glory of God." It is by the motive not the act that we judge ourselves; it is by the motive not the act that we judge others. Two persons may be doing the same thing, yet we may despise the one and honor the other; the surgeon in hope of saving life, at a last resource, performs an operation; the patient dies. The assassin, to glut his vengeance, stabs his victim; the victim dies. In each case the same result follows—death. It is the motive not the act that makes the difference.

We honor the one; we hang the other. But let us remember to be careful in our judgment. We can read the motives of our own hearts, but we many times, through ignorance of the motives of others, applaud the hypocrite, and condemn the true man.

We may go further still, and say with reverence, it is by the motive not the action that we judge Almighty God. If we could but realize that "behind a frowning Providence, God hides a smiling face," we would meet our afflictions bravely and calmly. God's actions (to us often look unreasonable and cruel, but His motives overshadow it all.

Now that we judge ourselves by the motive of our actions rather than by the actions themselves, and our brother, and even Providence on the same principle, is it not reasonable to conclude that God also judges us by the motive which actuates us? Paul tells us, "if there be first a willing mind it is accepted."

God says "my son give me thine heart." Give that to God and all is His. If the heart goes with the cup of cold water, the giver shall not lose his reward; while others may give their millions for ostentation and perish with those who know not God.

Keep right the heart, for out of it are the issues of life. Make all your motives to glorify God, and heaven shall be yours in the end.

B. B. HALL.

#### "Spare Not."

Spare a child and spoil him. The wise man spoke of this. The highest love sometimes lays on the rod, and fruit follows.

Spare the student and spoil him. In Clinton, some boys said: "The professors lay it on us." Look on these boys a moment. Earnest and full of purpose. It is a grand thing to make men; the professors know this. Stir up the eagle's nest and the young birds fly, and men see them.

The "unwilling earth" must not be spared. Harrow up the sod and get the harvest. This law is divine: The more harrowing, the greater harvest. Milk your cow twice a day and get more milk than once a day; and the cow does better.

God has commissioned men. He says to them: "Cry aloud! Spare not!" Then, the preacher is to "cry"; to tell the people all and not to "spare." When the preachers do this, Jesus will come, for the ends of the earth will hear. Men will cry out: "Lord, what wilt thou have me to do," and will "go into all the world."

We have too many dead preachers. A dead man speaketh not; and the churches need to "go." Oh, that God would put a "live coal" on the tongues of the preachers.

J. E. PHILLIPS.

Last Sunday was our regular day. The first of the Associational year. Raised \$30 for each, Orphans' brick, President's Home, Clinton, and McHenry church building. Dr. Hackett had received the unanimous call for the third time and in a feeling and appropriate talk, accepted. Celebrated the Lord's Supper at night. Tuesday evening two sisters joined the Ladies Missionary Society, and we are feeling hopeful.

W. H. PATTON.



# THE BAPTIST.

\$2.00 Per Annum in Advance

Published Every Thursday,

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

## A Question to The Christian Advocate.

In all sincerity, we want to ask the Christian Advocate (New Orleans), if it endorses the views of "Circuit Rider" on immersion, that appeared in its columns, without note or comment, on date of August 15th?

"Circuit Rider" says, along with many other things, "It is notorious that the first instance of immersion on record" were in the 2d and 3d centuries; that "Immersion with a single dip, as it is now practiced, by Baptists, and others, was not practiced until four hundred and fifty years after the birth of Christ." Are these assertions of "Circuit Rider" true, brother Advocate? Do you object to going on record as endorsing these two assertions?

We do not believe that there is a Methodist in the world, who has ability enough to edit a paper, to say nothing about preaching the gospel, that believes these assertions of "Circuit Rider." However, we wait the answer of Dr. Boswell with deep interest.

## Pearl Leaf Association.

This young, vigorous body met in its 8th session on Friday, the 11th inst. The old officers were re-elected—J. E. Davis, moderator; George H. Pond, clerk; W. J. Hamilton, treasurer. The session was held with the Rock Hill church, and the introductory sermon was preached by Rev. J. P. Williams, of Silver Creek. We did not arrive in time to hear it, but on every hand it was spoken of in the highest terms.

On Saturday the College, missions and publications were discussed in a very spirited and intelligent manner.

On Lord's day there was preaching by J. A. Scarborough, J. P. Williams, and the editor of THE BAPTIST.

This association was asked for about \$700.00 last year, and raised about \$900.00. There are some very progressive men in this body.

The representative of THE BAPTIST has not any where had a more cordial welcome nor larger material support. The list of new subscribers was large and renewals very satisfactory. We could not remain over Monday, but learn that it was a good day.

The collection for the Orphanage was \$38.25.

We, in company with Rev. J. A. Scarborough, of Bouge Chitto, had the honor of entertainment in the good country home of Bro. N. D. Rogers and his excellent wife.

THE BAPTIST has strong support in the Rogers family, not less than one-half dozen of them taking it.

## THE BAPTIST.

### Yalobusha Association.

We ran up to Grenada on the afternoon of the 10th inst. Arriving, we found this body organized and well into the work. The Associational sermon had been preached by R. S. Gavin, the appointee being absent. The subjects of Sunday Schools and Pastoral Support had been considered.

At 7:30 Rev. W. E. Ellis, of Senatobia, preached a very acceptable sermon on the Conquering Church, after which the ordinance of baptism was administered by Bro. Ellis to a young man.

Rev. W. A. Hamlett having resigned and gone to his new field at Rockdale, Texas, Deacon Kimbrough became acting pastor, and well did he handle matters.

The subject of Missions was introduced by the reading of a report on this subject by Rev. A. A. Lomax. Bro. R. A. Cohron, being present in Dr. Rowe's stead as representative of the Convention Board, spoke with fine effect. The audience was not large, but a new impetus was given mission work. Bro. Lomax also made a strong speech on giving the gospel to the world.

At 11 a. m. Friday Dr. W. T. Lowrey preached a good sermon from Paul's prayer for the Philippians.

The next meeting of this association will be held with the Spring Hill Church, 4 miles from Oakland.

### Central Association.

This body met with the Concord church, three miles from Anding, last Friday and continued in session four days, including Sunday. It is one of the oldest and strongest associations in the state.

Promptly at the hour, the moderator, P. A. Haman, called the body to order; and the business of the association began by appointing two "reading clerks," who for nearly two hours held the association "pell bound" with that most useless, yet "time honored" performance—reading the associational letters.

But the association passed a resolution dispensing with that waste of time in the future, as many others have done, and all ought, and will do.

All the churches were represented, two new ones added, and one defunct restored to life and membership.

Bishop Lipsey preached the "introductory sermon" on "The Heavenly Citizenship." It was good—clear, strong, tender and short.

The association follows that splendid custom of having some "standing committees," who had prepared their reports before hand, so that all the first day was not "wasted," as in so many other bodies, we have attended, but at once they got down to business.

This is one of the wide awake associations, and nothing lagged at any time; nothing was "skipped," but everything received the attention it deserved.

Dr. Lowrey was present and took in a few minutes a subscription of over \$600.00 for the endowment, and this too in the face of the fact many of those present had already subscribed.

Dr. S. M. Ellis was chosen delegate to the Southern Baptist Convention, with the

churches to pay his expenses. It is absurd to have a delegate, and not pay his expenses; and the Central is not given to such folly.

THE BAPTIST had three representatives present, and the paper is held in high esteem, as is shown by the number of subscriptions taken.

The Orphanage occupies a warm place in the hearts of the people everywhere, but nowhere is it thought more of than here. Dr. and Mrs. Foster were both present—Mrs. F. spoke Sunday morning to the children about the orphans.

Drs. Yarbrough and Lowrey preached Sunday morning and afternoon to large congregations.

Monday was a good day here, though it is a hard day at most associations—the congregation was good, and there was no let down in interest, although a number of the brethren of necessity had to go away on Saturday to be home on Sunday. This will not happen anymore, as we meet on Thursday, and will get through by Saturday.

The next meeting will be with Jackson Second Church, Dr. Lowrey preaching the sermon.

### Hobolochitto Association.

This Association met with the Bethel church, Pearl River county, Wednesday, October 9th. Bro. J. J. Thornhill was elected moderator; Bro. T. G. Bilbo, clerk; and Bro. A. J. Smith, treasurer. The weather being unfavorable, a full delegation was not present. Bro. J. J. W. Matthis arrived the second day of the session, and was received as a representative of THE BAPTIST—the undersigned and Bro. A. J. Rogers had to leave for other appointments.

The writer, by invitation, had gone down to attend the "Upward and Onward Sunday School Convention," which met the day before. It is an earnest, active, progressive organization; its new officers being Prof. W. L. Thornhill, president; Bro. B. B. Smith Secretary; Bro. J. E. Stewart, treasurer. Elder Varnado, the prior president, was chosen Sunday School Evangelist.

At Poplarville we had the pleasure of calling on Prof. Thames, at his Collegiate Institute, which is full to overflowing and in the height of prosperity. In company with Bro. Carver, proprietor of the hotel, we attended prayer-meeting at the elegant new church building. The pastor, Bro. Hale, had the meeting in charge, but it was led by promising young men from the school. Miss Annie Ellerbee, an old S. S. scholar, is now a resident—of course a visit to the family was in order.

L. A. DUNCAN.

### A Commendation.

Miss Bird Stapp has decided to give all her time to evangelistic singing for which she is well fitted. She sings the gospel in all of its sweetness and power. She is a noble Christian woman and thoroughly consecrated. You will make no mistake in securing her services. She is highly recommended by all who have heard her. She has conducted the music in six meetings this summer and has several other engagements. If any wish her service write to her at Clarksdale, Miss.

E. D. SOLOMON,

## The Sunflower Association.

This body has just closed a delightful session held with the Belen church in Quitman county. The messengers and visitors began to come in on Thursday evening, the day before the Association was to convene. By night there were enough present to make up a congregation, so Bro. Cohron was requested to preach to the people.

At 10 o'clock Friday the meeting began. Bro. J. M. Chrestman was elected Moderator; Dr. A. P. Rose was chosen clerk, and Bro. G. W. Caldwell was made treasurer. The letters from the churches showed more work done for missions and other objects of denominational beneficence during the year than in any previous year in the history of the Association.

The Sunflower Association is a small body, having only twelve or thirteen churches; eleven of these were represented, showing a total membership of 311. One church, the Enon, having one-third of the whole membership of the Association. These eleven churches gave to missions alone, \$451.95; to Orphanage, Sustentation, Ministerial Education and Mississippi College \$248.50, making total gifts to general benevolence \$700.45, an average of a little more than \$2.41 per capita. The gifts to missions alone average \$1.45 for each member of the Association. The reports to the Association were well written, and well discussed by the preachers and laymen.

On the Lord's day the preaching was done by C. H. Mize at 11 a. m., R. A. Cohron at 3 p. m., and D. H. S. Cox at 7:30 p. m., for the first and last mentioned, the writer acknowledges himself in debt to these brethren for the privilege of listening to two good gospel sermons. It is easier to preach when the way has been well prepared, by those who have led up to a high order of things, and this was well done by Bro. E. D. Solomon, who preached the Associational sermon; his theme being "The wisdom of soul winning." Bro. J. E. Barnett followed this up on Saturday night with an excellent discourse on "Building for Christ." The sermon was strong, thoughtful and edifying.

The meeting closed on Sunday night, with a consecration service, the brethren and sisters standing close together around the pulpit while brother Cox offered the final prayer. The fellowship of Christian offerings, of Christian sacrifices and Christian labor is a blessed thing in cementing and unifying the Lord's people. We all go home with the purpose to do more for our Lord the coming year.

The hospitality and good will of pastor Cooper and the noble people of Belen and community was unbounded. It was a delight to be there.

Cleveland, Miss. R. A. Cohron.

### The Ministerial Student.

I have felt impressed for some time to write a letter with the ministerial student as my subject. They are now in our various schools preparing themselves for the glorious work that God has called them to do. When I was a student years ago, I promised myself that when I should become a pastor, I would not forget this band of struggling young men, who need our love and fidelity. I am sure if the people knew more of our young minister's "ups and downs," and especially their "downs," that the Ministerial Board would

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DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yd., \$1.50

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Splendid quality Black Taffeta, full 36 inch wide, at \$1, \$1.25 and \$1.50 a yard.

Guaranteed black Taffeta, 21 inches wide, guarantee woven in Selva; \$1.10 quality, at, per yard, 88c

19-inch black Taffeta, at, per yard, 50c

not have the financial problem confronting them all the time.

These young students have a mighty hard struggle all through their course of preparation. God in his wisdom calls poor young men into the ministry, and I can see many blessings accruing to all concerned in this plan. Some of the young men fight the financial problem through their course of preparation, and it has been my observation, that they have to maintain the bitter conflict to the end of life. It is more real than Banquo's ghost, and thrice more persistent—it will not down. I dare say, that there are young ministerial students in Mississippi College that have not enough money to buy the books necessary to carry on their course of preparation. I wish the laymen could get a proper conception of their needs and the hard struggle that they are making in preparing themselves to preach the glorious gospel of the Son of God.

The financial question is not the only disturbing question, that they are called upon to face, but they feel there is a lack of sympathy on the part of pastors and churches. Of course this is not true. However, this is a most excellent time to show that it is not true, and in a way that will be more convincing than words. These young brethren need to be called upon to come and visit our churches, supply our pulpits, and help in our meetings. I shall never forget how refreshing it was to go away from such school and preach on Sundays. Such invitations on our part, will draw these young preachers close to us, and our churches in closer sympathy with ministerial education, and it will also help them, by giving them an opportunity to preach. This will identify them with the work in the State and when they have finished they will desire to return to their own land.

Thus far I have been directing my remarks to others, and now I wish to have a word with the ministerial student. The first will

be a word of caution and next a word of comfort. I charge you, young man, not to get married until you have completed your education. So many young preachers wreck their education on the reef of matrimony. While you are going up and down the land helping these good pastors, you will be sure to find some sweet, good girl, and you will feel that the Lord has ordained you to marry her, and that right soon. Now, don't put it off on the Lord, bear your own burden. The financial problem has vanished before "love's sweet smile," like mist before the sun. After you have taken unto yourself a wife, you will find that the difficulty in completing your education has grown beyond your expectation.

Now, since the above remarks are not very comforting to you, I wish to say a word about getting work after you have finished school. The work of preaching the gospel is very sweet indeed, and you will find joy crown: ing your life in the pastorate. Don't be too anxious about getting a field as soon as you finish. The severest experience of my life was when I had finished my education, and was ready to enter the pastorate, and no pastorate seemed ready for me to enter. For three months the situation continued thus, and those days of waiting were filled with much anxiety and discouragement. Doubts of all kind came crowding into my mind. I felt that I was not wanted, nor was I worthy, and that perhaps God had not called me into his work. Those were very dark days. But those dark days have been transformed into bright days to me now, and as I look back on them, I can see that they were illuminated with the purp-se of God. I am still drawing from the experience of those days lessons of confidence and faith. God has called you, and there is work for you to do. I send you greetings from the Baptist host of Mississippi, assuring you that we love you and will help you. May God's blessing rest upon each of you.

BISHOP.



## The Home.

## Queries and Authors.

What does Anthony Hope? — To Marietta Holley.  
 What happens when John Kendrick Banges? — Samuel Smiles.  
 When did Thomas Buchanan Read? — Just after Winthrop Mackworth Praed.  
 Why was Rider Haggard? — Because he let Rose Terry Cooke.  
 Why is Sarah Grand? — To make Andrew Marvel.  
 How long will Samuel Lover? — Until Justin Winsor.  
 What gives John Howard Payne? — When Robert Burns Augustus Hare.  
 When did Mary M. Peck Dodge? — When George W. Cutter.  
 Where did Henry Cabot Lodge? — In Maugo Park, on Thomas Hill.  
 Why did Lewis Carroll? — To put a stop to Francis Quarles.  
 Why is George Canning? — To teach Julia Ward Howe.  
 What allied Harriet Beecher Stowe? — Bunyan.  
 What does Charles Reade? — The Bookman.  
 —H. M. Greenleaf.

## The Family Bible.

In the old days the family Bible was as indispensable in a well ordered household as the dinner table or the kitchen stove. It was the daily companion in family worship, and words read from its large pages seem to come with a certain august official character that attached to no other copy of the Scriptures. As the father opened the big volume and searched for the passage for the day, as he closed it silently before kneeling in prayer, the children gazed upon the holy book as a sacred oracle. It was their Sunday afternoon treat to be allowed to look at the quaint engravings in the big Bible, to pore over the views of Moses in his floating cradle, and Joshua bidding the Sun to stand still, and Solomon in his temple, and Jesus blessing little children. The romantic stories of the apocryphal books, not found in other editions of the Bible, opened a new and strange world of oriental fancy and Jewish history. The metrical versions of the Psalms with their curious turns of speech were an interesting study. Over at the back of the book was the family record, extending back sometimes for two or three generations, where the light-hearted boy or girl might read the annals of birth and marriage and death in the fading ink and the prim script of other days; lines traced in gladness, in hope, in sorrow, in despair, long since withered to dust. This ponderous book descended from father to son, and was treasured as a precious family Bible has been pronounced legacy, an heirloom, bearing with it an echo of the God-fearing generations gone before. There are few families deeply rooted in the past that have not stored away in some closet a clumsy quarto with these pathetic memorials of old weddings and burials, of blessing and benediction.

God in the home is the message of that faded volume. Some little child, seeking the way to God, has shyly searched these time-stained pages for a promise of the Savior. Some weary mother has found here a solace for disappointed hope and unavailing suffering. Some aged man, his failing sight no longer fit for the type of the old pocket Testament has here found words of grace written large and clear. Here he has pondered over the mysteries of Providence, the goodness of the Shepherd, the heavenly mansions fairer than any dream, the "rest for the weary" that is drawing near. The old book is a mirror of the generations, a panorama of quaint old parlors and hair-cloth furniture, of the daguerreotype era and the civil war, of wax flowers under glass and worsted mottoes of stern, sinewy pioneers and white-capped grandmothers and chubby children.

Such images as these are called up by the sight of the family Bible in an old home. Its record of finished lives and triumphant deaths make it doubly a holy book. Other Bibles may bear with them something more of personal suggestiveness, their heavily marked pages and marginal notes bearing witness to the spiritual history of some single soul; but this binds together the faith, the hope, the charity of a whole family of God's children, now scattered far, and past earthly reunions. Reading the words of Jesus, the promises of prophets and apostles, in such a version as this, we gain more true insight into their meaning than all the revisers and commentators can give us. It is to the discerning eye a cyclopedia of answered prayers, a dictionary of heaven's vocabulary, a golden treasury of faith's victories and loves best lyrics. And all because God has dwelt among men and women in some little farm-house among the hills when the century was young, and followed with his grace those men and women as they wandered and toiled and suffered and died, and their children after them; their help in ages past, their shelter and sure support, and at last their eternal home.

In a time when family religion seems to be declining, when the old-fashioned and banished from



**Light Biscuit  
 Delicious Cake  
 Dainty Pastries  
 Fine Puddings  
 Flaky Crusts**

parlor to the attic, when family prayers are forgotten and the family pew at church is seldom filled, may God guard those sacred interests upon which rest the foundations of the Christian home. It is not enough that the father and the mother are both good church members, that the children one by one come into formal fellowship, and so the family is nominally one in the Lord. Something more vital, more enduring, must bind them if the circle of the family is to remain one in heart throughout the years. The home must be kept from all careless speech and indifferent prayer and neglect of the Scriptures and of the Lord's day's quiet hours. If the family Bible as a book must go, at least let us keep it forever as a law and a gospel written upon the hearts of the children and bound together with the double bonds of human and divine love.

Perhaps family prayers and grace at meals and "Now I lay me" and the big Bible are out of date and old-fashioned and "bad form." Perhaps "God bless our home" as a sentiment is as hackneyed as the worsted patterns it used to be worked in and the frames that used to surround the motto. But if it be so, then there has gone out of our modern life something which we would fain get back and guard more sacredly against light laughter and shallow wit; lest some day we discover too late that the old home love and loyalty that was once rooted in earth but reached into the heavens has withered utterly away.—*The Standard.*

## A New Author.

Ten Story Book, in its October number, introduces a new author to the reading public. Grace Snell Coffin Walker contributes a story entitled "The Return of an Expatiate," which is one of the strong pieces of fiction of the month.

## "The Secret of Power."

"Alone with God!" the keynote this Of every holy life,  
 The secret power of fragrant growth,  
 And victory over strife.

"Alone with God!" in private prayer  
 And quietness we feel,  
 That he draws near our waiting souls,  
 And doth himself reveal.

"Alone with God!" the knowledge gained  
 While sitting at His feet;  
 We learn life's greatest lessons there,  
 Which make for service meet.

"Alone with God!" earth's laurels fade,  
 Ambition tempts not there;  
 The world and self are judged aright,  
 And no false colors wear.

"Alone with God!" no other joy  
 Can with this one compare  
 Till we arrive in Heaven, our Home,  
 And His bright glory share.  
 —P. M. EXTON.

## Send Those Minutes Right Along.

What minutes? Those of Baptist State Conventions and Associations for this year, particularly, and of all other Baptist meetings generally. Women's and Young People's Societies, Sunday School Conventions, etc. etc. Who shall send them? The secretaries and clerks especially, and others generally. Where shall they be sent? To the American Baptist Historical Society, where they will be preserved after others of their kind have disappeared elsewhere, and be of great value to the denomination. Yes, send them right along as soon as you have read this. No matter if some one else may send the same. Duplicates do not disturb us. We have a place for them and some time they will be valuable. Now, all of you, secretaries and clerks, especially, please send those minutes right along. And, if you please, a postal card in each case, stating what you have sent.

Please address  
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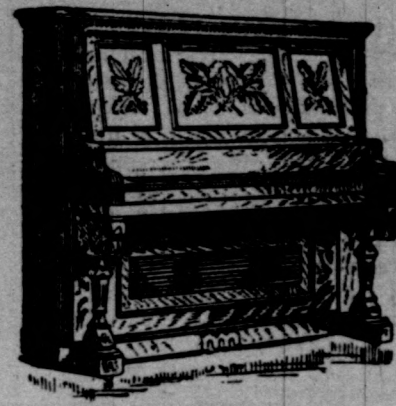
The best book for Church Work and Worship published. Sample copy, prepaid, 75 cents. Contains hymns on Baptism and Lord's Supper. From Vallie C. Hart, Song Evangelist: "The more I examine 'Bells of Heaven' the better pleased I am with it." From Dr. W. A. Clark, editor Arkansas Baptist: "'Bells of Heaven' is a grand book—better than 'Gospel Hymns.'" Address, John C. F. Kyger, Baptist Evangelist, Waco, Tex.

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## Among the Churches.

### My Meetings.

I have just closed one month's evangelistic work in West Texas. In this time I held three meetings, at Ellaville, Anson and Graham. There were 443 professions. At one meeting at one time there were 21 baptized, at another 56, and at another 61. There were several other smaller baptisms. I am on my way to Mississippi for some meetings. I want to get into Mississippi later. God bless THE BAPTIST and its editor.

JOHN C. Z. KROGER.

BRIDGE.—We had a good day at Biloxi last Sunday, 9th in Sunday School, good service in the morning and an auditorium filled to overflowing at night. Grand B. Y. U. meeting, one joined by water, one was baptized and another proved for baptism. We are enjoying prayer meeting each night this week. Brethren, will Williams and Brown are to be here a few days.

J. E. SHIRLEY.

LAFAYETTE.—The most glorious meeting that has ever been held in this section of country has just closed at our church. Pastor G. W. Night, our pastor, began the meeting the 4th Sunday in September, preaching at 11 and 7:30 p.m. Bro. W. A. McComb came the next day and did all the preaching after he came. Special prayer was made for three objects in the beginning of the meeting, viz: A revival of the membership, one hundred accessions to the church, and \$500 to pay off the indebtedness of church and parsonage and furnish it completely.

The Lord answered our prayers by giving us a glorious revival, and adding 184 to the church and raising \$850 for church.

Twenty united with the church the last night of meeting.

Brother Knight had to go home several days before the meeting closed on account of sickness in his family, and in his absence Brother McComb buried 12 with Christ in baptism last Sunday, and

there are yet some 20 or 25 to be baptized, who were not ready.

The throng who witnessed the baptism is variously estimated at from one to two thousand and all were deeply impressed with the beautiful Christ given ordinance.

I, urel Baptist Church numbered 110 when the meeting commenced and now it is 294.

Young people, middle aged and old people, one and all say they never saw just such a meeting. Rejoice with us the Lord hath done great things for us, whereof we are glad.

J. D. BOMER.

BLUE MOUNTAIN.—Yesterday was a good day with us at Blue Mountain, 305 in the Sunday school, large and attentive congregation at the preaching services. Four accessions, 3 by letter and one for baptism. Bro. McMillin of Hattiesburg has been called to the care of the church here and will enter upon his work the first of December.

I have just entered upon my work as general missionary in the Tiptah Association for half my time. I feel that the change will greatly improve my health. I will continue at A. Highland and Oak Grove.

Crops are very short in this section, but we trust that our people may be better organized and that the Lord may do great for us and through us this year.

I enjoy THE BAPTIST more and more.

Fraternally,

J. R. CARTER.

Blue Mountain, Oct. 14, 1901.



**On Jellies**  
preserves and pickles, spread a thin coating of

**PURE REFINED PARAFFINE**

Will keep them absolutely moisture and soft proof. Pure Refined Paraffine is also useful in a dozen other ways about the house. Full directions in each package. Sold everywhere.

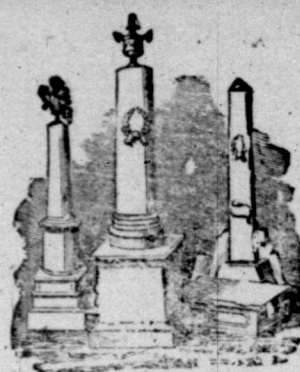
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## FISCHER EMERSON PIANOS

The two best known for tone and durability in the South.

**THE GRUNEWALDS** are the agents, NEW ORLEANS.

Write for price and save money and buy from this old, reliable and time honored music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.



## Capital City Marble and Granite Works

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Lowest prices, best work and materials in Monuments, Headstones, Coping for Cemetery Lots and Building Stone, Iron Fencing and Gold, Gilt or Bronze letters. Any kind of plans drawn by skilled draftsman. Home dealers knock them all out. Satisfaction guaranteed. Write to, or call on

Capital City Marble Works.

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## "The Chicago" Typewriter

Has the requisites of a first-class machine with exclusive feature of a reasonable price.

Rev. S. M. Ellis, of Clifton, Miss., has been using one 8 years. Enclose him a two-cent stamp to learn what he knows of it.

**A. J. Harris, Gen. Agt.,**  
Jackson, Miss.



**The New Lyre Harp.** The Greatest Musical Instrument ever invented.

Self-Taught. Played by notes or numbers. Agents wanted everywhere.

To advertise our LYRE-HARPS and establish a trade, we offer the first Harp to each locality at an extra BIG DISCOUNT.

Sold on thirty days FREE TRIAL. Send for FREE illustrated circular.

**The France Co., Water Valley, Miss.**



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100 brings sample and particulars.

## MISSISSIPPI COLLEGE.

The only Educational Institution Owned and Managed by the Baptist State Convention.

First Session Opened in 1827—Next Session Opens Sep. 12, 1901.

288 STUDENTS LAST SESSION! NINE PROFESSORS!

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Carried one Excellent Student through last Session.

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Will give Reasonable Comforts.

Splendid Chemical Laboratory.

Governors, State Superintendents, Congressmen, Judges, Men of Prominence in Law, Education, Medicine, Business, The Pulpit and Foreign Mission Work, have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you. Send for Catalogue.

**W. T. LOWREY, President.**

Clinton, Hinds County, Mississippi.

## Deaths.

R. G. Young.

Bro. R. G. Young was born Nov. 15, 1858, and died Oct. 8, 1901, leaving a devoted wife and two sweet little children.

His life in the home as husband and father was all that could be desired, and as a Christian, beautiful and sublime.

He was a member of the Baptist church at Itta Bena, Miss., and a strong supporter of its interests, always laboring for the Master's cause. In his death his family has sustained an irreparable loss and the church a faithful and devout member.

Lord, thou hast taken, "Thy will be done."

PASTOR.

Mrs. Carrie E. Townsend.

Death has robbed another home of its queen, another community of one of its purest saint—and we are sad.

Mrs. Carrie Townsend, nee Trim, was born March 22, 1853. She was the youngest of several children and early left an orphan, yet we are told that she was never a spoiled child.

At seventeen she was converted and united with the Brushy Fork Baptist church, and to the day of her death she was happy in God's service.

In 1883 she was married to Mr. John Townsend. Two children were born of this happy union, but God saw fit to take them away in infancy. Methinks He did this that she might be a mother to the orphan and the needy, for this she was indeed.

In her, the neighborhood found a sympathetic helper; the pastor, a faithful friend; the Lord, an obedient servant.

Death came, somewhat unexpected; but she was prepared. On Sunday afternoon, Sept. 29, 1901, we laid her to rest beneath the weeping pines.

"She is not dead, but sleepeth." She lives in noble deeds well done. She lives in many hearts, by love enthroned.

She lives in the glory of a redeemed soul.

Sleep on, dear wife, sister, friend; peaceful be thy sleep.

Kind friends will tend your narrow bed, while guardian angels o'er your spirit vigil keep.

HER PASTOR.

## About Cancers.

"Can you cure cancers?" is a question frequently asked me. It depends altogether on what you mean by the term cancer. If you mean an old, malignant, eating sore, with an offensive odor, where the blood has taken up the poison-matter, and the patient has become despondent and droopy, from the constant drainage upon his system; if this is what you mean by the term cancer, I am free to confess that I nor any other living man can cure it. You may approach individuals today, who are being swept from the earth by this loathsome disease, which has gone

beyond the reach of all remedies and they will relate to you the sad story of the beginning of their troubles. In many instances they first appear in the form of a small scale or scab, frequently accompanied by a slight itching or burning sensation, and the patient thinks so little of it that he is offended if you tell him he has cancer trouble. Often the small scale or scab will shed only to return again, and finally inflammation sets in and the dread disease begins to do its deadly work, when the patient seeks the advice of his physician, which it is right he should do. God bless the doctors! Many of them are my friends and friendly to my treatment. Heavens forbid that I should ever say or write anything to cast a shadow across the path of my family physician, for he is next in confidence to my pastor, and I feel that I and several members of my family owe our lives to his skill. But it is a fact conceded by many of our medical doctors, that as a rule they do not cure cancer troubles. Often when the patient seeks the physician's advice he is advised to "let it alone," "don't bother it," etc. But as to whether or not I have a remedy for cancer troubles, I am willing for the hundreds who had the trouble and are now living with the scars on them, to testify.

I have no other proof to offer a to the truth of my statement. Many of these troubles that I have treated and cured, had their origin in moles, either red, brown or black. "It's nothing but a mole," you say. While that is true, to my personal knowledge, many are in their graves today as a result of a cancer, who once said the same thing: "It's nothing but a mole."

All moles do not terminate in cancers, but I know whereof I speak when I say that many of them do. Another type of cancer first appears in the form of a small tumor beneath the surface of the skin and the patient thinks little of it, but finally, when rapid growth sets in, he becomes alarmed and seeks the surgeon's knife, which only adds fuel to the flame. My advice to all who have cancer trouble in any form is,

As you value your life.  
Avoid the surgeon's knife.

Other troubles of a cancerous nature frequently appear in the form of a small pimple on the surface. While there are many ways in which cancers appear in their small beginnings, still there is very little difference in them when they have assumed the malignant form. Cancer troubles rarely ever appear in persons until they have past middle age, through

they do sometimes appear on young people; but this is an exception to the rule. It is amazing to know how rapidly these deadly troubles are increasing in the human family. Would to God that I might speak loud enough that the world might hear me, when I say, "remove these troubles in time."

If you have trouble of a cancerous nature on or near the surface of the skin, and will apply my remedy in time, I will guarantee that you will never die with cancer. When your trouble is removed by treatment, if it should ever appear again, the treatment will cost you nothing. Hoping to be able to served you, I am,

Yours truly,

REV. J. A. SCARBOROUGH,  
Bogue Chitto, Mississippi.

## A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

## Ready for Delivery! "FROM ERRORS CHAINS"

A NEW BOOK BY

L. S. FOSTER.

Every Baptist should read this book while it is a romance, there is woven into the story a great deal of truth that needs to be thought of and emphasized at this time. You should HAVE A COPY. Printed on good paper, from clear and beautiful type, and bound in substantial cloth. One fine engraving. 400 pages.

PRICE, \$1.00.

L. S. FOSTER JACKSON, MISS.

## NOTICE

The State B. Y. U. will meet with the Wesson Baptist church, Nov. 12, 13, 14, and as we hope to provide comfortable homes for all delegates and visitors, we earnestly request all those who expect to attend the meeting, to report as soon as possible either to Miss Edna Byrne, Chairman of Committee, or to J. A. Lee, who will assist the chairman in arranging homes for all.

Brethren and friends, you will take due notice of this and act accordingly.

MISS EDNA BYRNE, Ch.  
J. A. Lee, Ass't.

## Wanted.

Position as stenographer and office man, by young man with three years experience. Willing to begin on moderate salary with some good growing firm and work way up. All references. Address "B." care BAPTIST.

## Notice, Trappers.

Send 75c for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping fur skins, etc.

Ship your furs, dry hides and wool to JOHN WHITE & CO., Louisville, Ky.

## Busy People's Reading Course.

has 6,000 enrollments in 45 States, and is running in "Daily Bible Reading," 25 cents a year. Sample copy free. Write Prof. C. J. Burton, Editor, Christian University, Canton, Mo.

## \$20.00 TO \$40.00 PER WEEK



Being Made selling "300 Lessons in Business." It is a complete handbook of legal and business forms. A complete Legal Advisor—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmers' Reckoner. A complete set of interests, Grain, Lumber and Cotton Tables; measurements of CISTERNS, Timber, Lumber, Logs and Bins of Grain, etc., in one volume. Over 422 pages, 250 illustrations. It is a Complete business educator; brought home to every purchaser, SIMPLE, PRACTICAL and PLAIN; 50 agents wanted at once. Boys and girls can sell as well as men and women. One agent in the country sold 45 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy at every one week. Selling price, \$1.00 and \$1.50. Liberal discounts to agents. Send 25c for outline; satisfaction guaranteed (or money refunded). Circulars Free.

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Smoke goes where you can't force liquid. That is why EE-M smoking compound is so effective in Catarrh, Hay Fever and Asthma. EE-M is not a make-shift. We guarantee an absolute and permanent cure of Catarrh, and it is the only known remedy for Hay Fever. Free Samples and testimonials of representative citizens for the smoking. EE-M medicated cigars and smoking tobacco for tobacco users. No extra expense in your smoked cigar bill, yet its proper use effects a cure. One box, one month's treatment, either the compound or EE-M medicated smoking tobacco one dollar, postpaid. References: Any bank or business firm of standing in Atlanta.

EE-M Mfg. Co., 57 South Broad St., Atlanta, Ga.



**BELLS**  
Steel Alloy Church and School Bells. Send  
Catalogue. The C. S. BELL CO., Hillsboro



# 1901 FALL OPENING 1901

## JOHNSON-TAYLOR CO.

### STATE STREET, JACKSON, MISS.

**W**E hereby announce our opening of "Fall Stock" for season of 1901.— With the materially increased and improved facilities for doing business which we now possess, our announcement at this time becomes of more than usual interest to the trade. We now occupy FIVE STORES on State Street, and each store is full from top to bottom with "New Fall Goods," and we say without boasting that we are assured that under no one roof will you find a better Assortment of Merchandise from which to check your memorandum than with us. Each Department of our house will be found fully stocked with New and Seasonable Goods, purchased by Experienced buyers, and upon terms which enable us to compete successfully With Any Market. Each Department is a complete store within itself, and in each Department you can find goods in all the best and most popular makes. Our Departments comprise Retail Dress Goods Department; Retail Ladies Tailor-made Suit Cloak & Jacket Department; Retail Shoe Department—in this you will find a complete Shoe Store;—Retail Carpet, Matting, Window shade and Wall Paper Department; Retail Mens and Boys Clothing and Furnishing Goods Department (This is a store within itself.) We call Special attention of the MERCHANTS to our WHOLESALE DEPARTMENTS. We have—Wholesale Dry-goods and Notion Department; Wholesale Shoe Department; Wholesale Grocery Department.

In these Departments we are prepared to sell you anything you may need at St. Louis or Memphis prices, and save you big money on freights.

Hoping to see you whenever you visit this market, and reminding you that "it pays to buy in Jackson," and it pays to buy from—

# Johnson-Taylor Company.

Remember we Pay the Highest Market Price for Cotton.

## Baptist Young People.

The B. Y. P. U. convention meets at Wesson, Nov. 12, 13, 14. Make your arrangements to go.

The latest interpretation of the initial letters, B. Y. P. U., is given to mean, "Build You People Up." Any objection to that? None in the world.

"The Story of the Early Church" will be the subject of twenty articles in the Baptist Union by Dr. Chivers.

The Board of Managers, in its annual report, has this to say of the Devotional Meeting: "The life of our young people's societies centers very largely in the young people's prayer meeting. Whenever there is a young people's society there is, almost without exception, a prayer meeting, and in many churches where there is no young people's organization such a meeting is maintained. More attention is being given to the fostering of this service, and a prominent feature in the plans for the coming year is a course of Bible reading bearing upon the topics of the prayer meeting, together with helpful notes and practical suggestions. Increasing effort will be made to develop the spiritual and devotional life of our young people."

The Board urges the importance

of emphasizing the soul-winning feature of the work: "One of our mottoes is, 'We study that we may serve,' and those acquainted with the work of our young people's societies know something of the great work that has been done in reaching the unsaved. Recent years have witnessed a greatly increased proportion of youth brought into our churches. We are confident that our young people's societies have contributed in no small degree to this result. But your Board desires to urge the importance of constantly magnifying this aspect of our work. Our young people should be thoroughly trained for direct personal work, and encouraged in every way possible to engage in it. We are laborers together with Christ in seeking to save the lost. This vital feature of our work should never for a moment be lost to sight, but should be the object of wise planning, earnest praying and self-sacrificing effort."

### \$500 Reward. No. 1

For any case of rheumatism which cannot be cured with Dr. Drummond's Lightning Remedies, internal and external, relieves at once, cure guaranteed. Restores stiff joints, drawn cords, and hardened muscles. If your druggist has not got it do not take anything else. Send description of your case, take the agency and secure treatment free. Drummond Medicine Co., 84 Nassau Street, N. Y.

### This will interest Many.

To quickly introduce the famous blood purifier, B. B. B. (Botanic Blood Balm) into new homes, we will give away 10,000 treatments. B. B. B. will positively cure all blood and skin troubles—ulcers, scrofula, eczema, eating sores, itching humors, swellings, pimples, boils, carbuncles, bone pains, rheumatism, catarrh, blood poison, affecting throat or bones, mucous patches, cancer, swellings, persistent pimple or wart. B. B. B. makes the blood pure and rich, heals every sore or eruption, and stops all aches and pains, Druggists, \$1. For free treatment, address Blood Balm Co., Atlanta Ga. Describe trouble, and free medical advice given until cured. B. B. B. cures old, deep-seated cases that refuse to heal under patent medicines or doctors' treatment. B. B. B. composed of pure botanic drugs and is the finest blood purifier in the world.

1

## OSTEOPATHY

### DR. R. L. PRICE,

Graduate of the American School of Osteopathy, under the founder of the science; two years' experience.

Graduate Louisville Medical College, eight years' experience.

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Consultation Free.

## SEND THREE HAIRS FOR FREE MICROSCOPIC EXAMINATION.



Take three fallen hairs from the morning combings and mail them to Prof. J. H. Austin, the celebrated scalp and skin specialist of years standing and national reputation, who will send you absolutely FREE a Diagnosis of your special case after making a minute examination of your hairs under his specially constructed and powerful microscope. There is no charge whatsoever, and in addition he will send a special prescription for your case put up in a little box, also absolutely FREE. When you are cured of DANDRUFF, which is the forerunner of baldness, and grow NEW HAIR Prof. Austin asks that you tell your friends about it. SEND NO MONEY. If you are already partly or totally bald write and find the cure. SEND 2c FOR POSTAGE. WRITE TO-DAY TO PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.